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the State Schools and the social organizations, Y. M. C. A., K. of C., etc., is given due prominence, that, equally effective, of the private schools and the different churches is passed over rather cursorily. We note, too, an unhistorical statement that the ancestors of "Wisconsin's early settlers embarked on the Mayflower." It was the French-Canadian to whom the credit of the earliest settlements must go.

In preparing this volume Mr. Pixley has achieved a double distinction. He has given future historians ample material for the tale of Wisconsin's share in the nation's enterprise and he has forever exonerated a much maligned commonwealth.

ANSELM KEEFE, O. PRAEM.

The Irish Catholic Genesis of Lowell. By George F. O'Dwyer of the American-Irish Historical Society. Lowell: 1920. Pp. 80.

This brochure describes the coming of the Irish to Lowell as a band of canal laborers under their padrone, Hugh Commiskey, their gradual increase in numbers and material respectability, the native opposition to the strange new-comer of Catholic faith, and life in the Irish "acre" of town. There is narrated the building of St. Patrick's church in 1831 by the actual labor of the congregation, the assistance of stable Protestant citizens, and the attempted destruction of the building by a mob, whom the "Lowell Mercury" (edited by Rev. Eliphalet Case) considered "idlers, who wandered here professedly in search of employ." Parochial schools at first favored and aided by the town school committee soon followed. As early as 1835 there were 469 pupils enrolled, and in 1844, 638 children. According to Bishop Louis Walsh, State fear of Catholic schools was not marked until 1851. St. Peter's and St. Mary's churches were built in 1842 and 1847. An Irish Benevolent Association was incorporated in 1836 which along with the commands of Bishop Fenwick broke down localism and aided in ending "county brawls." A much needed Temperance Society accomplished sufficient wonders to merit the commendation of Father Mathew when he visited Lowell in 1849.

An appendix contains a list of original Irish settlers, priests, tradesmen, mechanics and laborers, with a few biographical notes. Mr. O'Dwyer would have done well to have continued his account up to the Civil War and then by way of conclusion drawn

the contrast between the much despised, impoverished Irish of the foreign "lot" in 1830, and their highly prosperous descendants of the present time.

R.J. P.

A Son of the Hidalgos. By Ricardo León, translated by Catalina Paez. Garden City, N. Y.: Doubleday, Page & Co. Pp. xvi+296.

Some classics of old Spain have become so familiar to Americans that they form part of our own literature, but modern Spanish fiction is almost unknown. This is partly due to the change which has come over Spain in the generation just now passing. Spain entered a new era in her history after the war of '98; a period characterized by pessimism on the one hand, and frantic seeking of things modern on the other. Many Spaniards purposely tried to forget their past and its splendid heritage and to start as though nothing before counted for aught. The foolishness of this tendency, as well as the futility of attempting to live entirely in the past, is the theme of this work. The author has pictured in the soul of his hero this national struggle and makes us understand what it has meant to Spain.

The work is not merely a piece of fiction—it is an allegory, revealing the souls of people; its publication brought fame overnight to its writer. Mrs. McManus has translated it in a way possible only by one to whom both languages are natural, and who possesses independent literary ability.

The story is divided into five episodes, called "Journeys," each dealing with a stage in the progress of the hero, and so of the Spanish people. There is, of course, a love story running through it, but it is no ordinary love story. But one must read the book to appreciate its many charms, and to understand the service Mrs. McManus has rendered in giving it to us in English form.

The Dominican Lay Brother. By Very Rev. V. F. O'Daniel, O. P., S. T. M. New York: The Bureau of the Holy Name. Pp. 174.

Father O'Daniel's purpose in writing this little book is to answer the question he asks in his concluding chapter, "Why